

Mr. *John Flavell's*
R E M A I N S :
Being Two
S E R M O N S,

Composed by that
Reverend and Learned Divine.

The former Preached at *Dartmouth* in
Devon, on the Day of the happy
Coronation of Their Majesties King
WILLIAM and Queen MARY.

The latter intended to be Preached at *Taunton*
in *Somerset*, at the Meeting of the United
Ministers of several Counties to be held
there, *Septemher 2. 1691.*

With a brief Account of the Life and Death
of the Revend Author.

L I C E N S ' D, *Septemb. 8. 1691.*

By JOHN FLAVELL, Late Preacher
of the Gospel at *Dartmouth* in *Devon.*

L O N D O N: Printed for *Tho. Cockerill*, at the
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THE
EPISTLE
TO THE
READER.

GIVING

A brief Account of this
Excellent, and now Tri-
umphant and Glorified
Author, his Character
Life, Death, and Burial.

Christian Reader,

THOU hast here pre-
sented to thy view a
Couple of Learned,
Pious and Judicious Sermons;
being some Remains of that

A 2

preci-

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precious Servant of Jesus Christ, Mr. *John Flavell*, late of *Dartmouth*, in the County of *Devon*, a faithful Labourer in the Lord's Harvest, and a Workman that need not be ashamed, to whom the Church is greatly beholding for several excellent Treatises of Divinity, put forth in his Life-time, which render him deservedly famous among the Writers of this Age. And seeing those intire Treatises of his, have been so acceptable and profitable to many Christians, it may not be amiss to gather up these Fragments also, that so little

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tle as may be of so Worthy
an Author may be lost.
These Sermons, though but
small in Bulk, yet thou wilt
find great in Worth and Value.
And tho composed and fitted
for different Occasions, yet
they conspire in the same
common End, which all the
rest of his Writings cen-
ter in, *viz.* The Glory of
God, and the Good of his
Church, and of the Souls of
Men.

They need not my Re-
commendation, being far
above any Encomiums I can
bestow upon them.

And altho they may seem
to be born out of due

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time; yet by their resemblance to the rest, thou wilt find them not to be spurious, but the genuine Offspring of the same Father; and that they wanted no Accomplishment from any other Hand, having been perfectly finish'd by his own.

The first of these Sermons was preached at *Dartmouth*, upon that joyful Day of the Coronation of Their Majesties, King *WILLIAM* and Queen *MARY*, which he did exceedingly bless the Lord for, and called upon the People heartily to concur with him in the same
Work,

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Work, and to joyn their Praises with his, to the Sovereign of the World, the great Disposer of Crowns and Kingdoms, for so rich and publick a Mercy to these three Nations.

As one of the former Books put forth by this blessed Author bears this Title in the Frontispiece, *Husbandry Spiritualized*, &c. So this Sermon may fitly be Entituled, *The Coronation Spiritualized*.

The second, as appears by the Title of it, was intended and prepared for a Solemn Assembly, and for a

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more than ordinary Occasion ; and therefore no doubt but the Reverend Author spent the more Pains and Study in the composing of it. He much longed for the joyful time when he should meet so many of his *United Brethren* of several Counties ; converse with them about the Affairs of the Kingdom of God , impart his Mind (or rather the Mind of Christ) to them in this Sermon, which made him set about the studying of it so long before the time of that appointed Meeting came ; neither had he any rest in his own Spirit, till he had finished and completed

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pleated it. But he is now a Member of a greater and higher Assembly, even of the General Assembly, and Church of the first-born, which are written in Heaven; to which he being so suddenly taken up, hath left this Excellent Discourse behind him, as once *Elijah's* Mantle fell from him. But tho he were by Death prevented from Preaching it in the Pulpit, his surviving Friends were willing to publish it from the Press, that such a Treasure might not be lost, tho the Earthen Vessel that contain'd it, be broken.

The

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The last Words of dying Men are not soon forgotten, much less should the Words of dying Saints, and least of all of dying Ministers, be buried in Oblivion, tho their Bodies be in the Dust. The Spirit of God sets a special Remark upon some excellent Expressions uttered by the Prophet *David*, a little before his Death, and tells us, *2 Sam. 23. 1. These are the last words of David.*

Reader, I shall not detain thee long at the threshold, only give thee some brief Account of the Author's Character and Life, and of the manner of his Death and Burial.

As

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As to his Character, all that knew him, or have seriously perused the Books he hath put forth, must needs suffrage with me, that he was a Man of choice and excellent Parts, both Natural and Acquired; of a sound and solid Judgment, of warm and lively Affections, of a quick and fruitful Invention, and of a ready Expression and Elocution; all which he had mightily improved by many years Study and Labours in the Word and Doctrine.

He was well acquainted with the Myſteries of the Goſpel, and in ſpecial, with that admirable Myſtery of Man's Redemp-

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Redemption by Jesus Christ, which he hath so largely and so profitably handled in his excellent Treatise, Entituled, *The Fountain of Life opened, &c.* And that which crowns all the rest, he was a Man of a serious and gracious Spirit; so that both with respect to his Doctrine and Conversation, we may say of him, as our blessed Saviour said of *John the Baptist, He was a burning, and a shining Light.* For my part, having read his Books, I had a high esteem of him, before I had any acquaintance with his Person, which was much increased by my Intimacy with him
for

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for divers years last past; the more I knew him, the more I loved and valued him, for the Gifts and Graces of the Spirit of God which shone forth in him. Among many others, I observed these three things, which I shall set down, not so much for his Commendation, as for my own and others Imitation.

1. He was in Labours more abundant; he did spend himself, and was spent in the Work of God; as the Talents committed to him, were more and greater than many of his Brethrens, so was his diligence in laying them out
in

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in his Masters Service: He expected not to be courted to his Work by earnest importunity; but wheresoever he had any prospect of doing good by his Preaching, I never knew him to make excuses, or to spare his Pains. Besides *Dartmouth*, the place where his peculiar Charge lay, many other places far and near, have been partakers of his Labours, and received much Comfort and Benefit by them; in all which his Memory is exceeding precious, and his Death as much bewailed.

A *Second* thing I observed in this Worthy Minister, was

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a longing desire after the Conversion of Souls. He could say in some measure, as the Apostle *Paul* did to the *Philippians*, Phil. 1. 8. *For God is my record, how greatly I long after you all in the bowels of Jesus Christ.* And to the *Galatians*, Chap. 4. 19. *My little children of whom I travel in birth again, till Christ be formed in you.* That he might win Souls to Christ, and build them up in their most holy Faith, was next to the glorifying of God and our Redeemer, the Mark that he had in his Eye; it was for this that he studied, and laboured in the Gospel, and wrestled

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wrestled with God in Prayer; and when he perceived that the Spirit of God had been at work upon the Souls of any of his People, he did greatly rejoyce therein, and do his utmost both by his Counsels, and his Prayers, that the blessed Work might be carried on to Perfection. And indeed God was pleased to crown his Labours with great success this way: Many Souls have been given in as the Seal of his Ministry, who have owned him to be their Spiritual Father in Christ, by whom they have been begotten through the Gospel.

3. He

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3. He was of a peaceable and healing spirit, becoming an Ambassador of the Prince of Peace. He did what lay in him to live peaceably with all Men, but especially to promote Peace and Love among Professors. If any difference did arise, either between Ministers or private Christians, he would do his utmost to compose them; divers painful Journeys hath he taken about this Work. He had a real Love to, and kept a good Correspondence with those in whom he beheld the Image of Christ, tho in some controverted things, their
a Judge-

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Judgements and Practices differed from his; hoping at last, that he should meet them in the same Heaven, where all their Mistakes should be rectified, and their Differences adjusted and composed.

He was even transported with Joy, when by a Letter from a Reverend Minister in *London*, he received the good news of the happy Agreement of the Ministers in that City, who in some lesser Points were of different Apprehensions, and went under different Denominations; hoping that it would have a good Influence upon
the

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the whole Kingdom, who having so fair a Copy given them, would endeavour to write after it. He did frequently bless the Lord for that Mercy, both in publick and in private, and even melted into Tears of Joy at the mentioning of it, saying, God had herein answered the Prayers that his People had been putting up to him, these many years.

When he saw the *Heads of Agreement*, which had been assented to, and subscribed by the *London Ministers*; he told a Friend that was with him, That he could now take up

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the Words of Old *Simeon,*
Lord, now lettest thou thy ser-
vant depart in peace. He
zealously endeavoured to
promote the same blessed
Union and Agreement a-
mong the Ministers of this
County; which was the last
Work that God thought fit
to employ him in, before he
took him to himself.

He being at the General
Meeting of the Ministers of
this County at *Topsham*, was
chosen Moderator of that
Assembly; which Office he
the more readily accepted of,
that he might have the bet-
ter opportunity to carry on
that blessed uniting Work,
which

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which he brought to so good an issue, that the Ministers there declared their full satisfaction with the aforesaid *Heads of Agreement*, and their thankfulness to their Brethren in *London*, who had promoted this great and good Design. After which he concluded the day with Prayer and Praises to the Lord, in which his spirit was carried out with wonderful Enlargement and Affection.

He writ a Letter to an Eminent Minister in *London*, to give him an Account of these proceedings, the same Morning that he died at
a 3 Night;

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Night; tho we could not send it away till the day following. Providence so ordering it, that he should finish that good Work his heart was so much set upon, before he finisht his Course, and received his Crown.

Thus, Gentle *Reader*, I have given thee some brief Account of this Worthy Minister, in whose Commendation I might write much more, but his own Work's praise him in the Gate, and his Praise is in the Gospel throughout all the Churches. And tho some Detractors that envied his Reputation, may reflect upon him; yet those

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those that heartily desire the Prosperity of the Church of Christ, and of the Souls of Men, do readily confess his worth, and greatly lament his loss.

As for the manner of his Death, it was very sudden and surprizing; he being as well that Day, in the Evening of which he died, as he had been for divers years before. Towards the end of Supper he complain'd of a deadness in his Hand, so that he could not lift it to his Head; at which his Wife and Friends about him, were struck with some astonishment, using what means they

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could to recover it to its former strength; but instead thereof, to their great Terror and Amazement, he was seized in his Thigh, and all one side of his Body; upon which, with what speed they could, they helped him to his Chamber and Bed, and sent for Physicians; but his Disease prevailed so fast upon him, that in a short time it deprived him of his Speech; while they were helping him up the Stairs, he told them, *That he did believe it would be the last time that he should go up these Stairs; but, said he, I know that it will be well with me; which were some*
of

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of the last words he uttered before he fell asleep. But as sudden as his Death was, having so good assurance of his Eternal welfare, it must needs be both comfortable and happy; and God was pleased so to order it, that he that had taken so much Pains in his Master's Work in his Life-time, should feel little or none at his Death, nor so much as utter one Groan.

'Tis true, sudden Death to careless Sinners, that have trifled away their Lives, and neglected the Salvation of their Souls, cannot but be sad and dismal; but for
Godly

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Godly Ministers or Christians, that have carefully redeem'd and improv'd their time, and abounded in the work of the Lord, to be taken on a sudden from their work, to their Rest and Reward, may be accounted a mercy, rather than an infelicity; several precious Saints, both Ministers and others, have been so suddenly taken hence.

This Reverend Author's Soul being taken up to the World of Spirits, even to the Spirits of just men made perfect; all that could be done for him, was solemnly to attend his Body to the Grave.

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Grave. When that Minister and Martyr *Stephen* was dead, we read, that Devout men carried him to his Burial, and made great Lamentation over him; so the surviving Friends of this precious deceased Minister of Christ, manifested their high esteem of him, and dear Affection to him this way. His Body being carried from *Exon* to *Dartmouth*, divers Ministers, and a great many other Persons of good Quality, accompanied it; and abundance from *Dartmouth*, *Totnes*, *Newton*, *Ashburton*, *Bovey*, and several other places rid forth to meet

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meet it. But when his Coffin was brought to the Waters side, taken out of the Hearse, and put into the Boat; I never saw so many weeping Eyes, nor heard so much bitter Lamentation in all my life; surely that place might rightly be called *Bochim*, a place of weeping; the Tears, the Sighs, the Cries, the Groans that were there seen and heard, were enough even to pierce an heart of Flint. His Body was interred the same Night it was brought from *Exon*, and an excellent Sermon on that sad but solemn Occasion, was preach'd the next day,

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day, on 2 *Kings* 2. 12. by a Reverend Minister of that City.

Thus *Reader*, I have finisht in the close of this Epistle, what I promised thee at the beginning of it; whether thou canst read these things without Tears, or no, I know not; but assure thee, I could not behold them so, neither can I write these Lines without them. The Gifts, the Graces, the Labours of so well an accomplisht Minister of Christ, might have been very serviceable to his Church on Earth, had he thought fit to have continued him longer here; and the Death of
such

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such an one, is a loss which God only can repair ; but that which is our loss, is his gain, who is triumphing in the Joy of his Lord, while we are grieving for his Removal ; and our comfort further is, That tho the servants, even the best and faithfullest of them dye, yet the Master ever lives, who is infinitely more tender of the concerns of his Church, and careful to provide for it, than we poor Mortals can be : Let us therefore turn our Lamentation into Supplication, to him that is the Lord of the Harvest ; that he would send forth more such Labourers
into

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into his Harvest, who being the God of all Grace, and the Giver of every good and perfect Gift, can raise up others, and furnish them with such Gifts and Graces of his Spirit, as may make them shine as bright in the Firmament of his Church, as those stars have done, whom he hath taken hence, to shine in a higher Orb. Which is a mercy greatly desired by all sincere Christians, and in particular by him, who is

*An unworthy Servant of Jesus
Christ, and thy real Friend,*

*Aug. 3.
1691.*

JOHN GALPINE.

T H E

JOHN FLAVELL

TO THE REVEREND FATHERS OF THE

CONGREGATIONAL CHURCH OF

THE UNITED STATES OF AMERICA

IN CONGRATULATION OF

THEIR RECENT VICTORY OVER

THE SECESSIONISTS

AND IN TESTIMONY OF

THEIR AFFECTION FOR THE

UNITED STATES

AND THE CONSTITUTION

OF THE UNITED STATES

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OF THE UNITED STATES



A
Coronation-Sermon

Preached at
DARTMOUTH.

Cant. III. 11.

*Go forth ye Daughters of Zion, and
behold King Solomon with the
Crown wherewith his Mother Crow-
ned him in the day of his Espousals,
and in the day of the gladness of
his heart.*

A Crown is the top of earth-
ly glory, the culminating
point of humane dignity.
*Psal. 21. 2, 3. Thou hast
given him his hearts desire, thou hast
set a crown of pure gold upon his head.*
The ambition of *the many*, moves in
B various

various *Spheres* below it, the ambition of none aspires above it ; except it be that *anomalous monster* the Man of Sin, who affects to sit in the very Throne of God, and exalts himself above all that is called God, 2 *Thef.* 2. 4.

When God puts a Crown upon the head, and a Scepter into the hand of a man, he engraves upon that man in a qualified sense, both His Name, and the lively Characters of his Majesty and Authority, *Psal.* 82. 6. *I have said ye are gods, and all of you the children of the most high:* But yet in all the Grants and Conveyances of Heaven, there is always a reservation and *salvo* to the Divine Prerogative, to * displace it at pleasure, and set it upon what Head he shall please, *Ezek.* 21. 26. *Thus saith the Lord God, Remove the diadem, and take off the crown, this shall not be the same, exalt him that is low, and abase him that is high.*

* Deponit
Reges, dis-
ponit Reg-
na.

Tho Dominion be not founded in Grace, yet Grace both embellishes and

and secures the Dominion of men ; the Princes of the Earth owe Fealty and Homage to *Jesus Christ* ; and had some of them been more subject to his Laws, their Kingdoms had flourished, and their Governments been more auspicious.

Psal. 2. 10,
11, 12.

The Coronation-day of a King is in a sense, the Marriage-day betwixt him and his people, and is accordingly solemnized with all the signs and demonstrations of joy and gladness ; *For the shout of a King is among them.* Thus when the Crown of *Israel* was set upon the head of *Solomon*, the Scripture represents their exuberant joy in an elegant and lofty hyperbole, 1 King. 1. 40. *And all the people came up after him, and the people pip'd with pipes, and rejoyced with great joy, so that the earth rent with the sound of them.*

Carnal men rejoyce carnally, and spiritual men should rejoyce spiritually. The most glorious part of the Solemnity of such a Day consists in

A Coronation-Sermon

1. Praises and Prayers for him that wears the Crown.

2. In a spiritual improvement of the action to our selves.

1. In Praises and Prayers for the King whom God hath set over us: Your Prayers and Praises reflect more Glory upon the Crown, than all the Jewels and sparkling stones with which it shines; and so I am perswaded our King will account it, according to *Zech. 12. 5.* *The governours of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God.*

Praise thy God, O England! for setting thy Crown this day upon the head of a Protestant Prince, who accounted not his treasures or blood dear unto him, to redeem the Interest of Christ out of the dangers that were ready to swallow it up.

Pray fervently for your King this Day; the concernments of the people of God are so great in him, as that they exact from all the Saints the

the uttermost importunity in Pray'r;

(1) That God would cleanse and wash the Crown of *England* from all that Guilt and Pollution it hath contracted under former Governments, that the sins of the Crown may not descend with it.

(2) That the Royal Head on which it shall be set this day, may be filled with the Wisdom of God, and matcht with an holy heart inflamed with love to God, and zeal for his glory.

(3) That as soon as men have set the Crown upon his Head, he may chearfully take it off again, and cast it at the feet of Jesus Christ, as the twenty four Elders did, *Rev. 4. 10.* *And the twenty four Elders fell down before him that sat on the Throne, and worshipped him that liveth for ever and ever; and cast their Crowns before the Throne, &c.*

(4) That God would make the Crown sit easie and long upon his Royal Head. *Easie*, because Crowns are usually lined with thorny cares;

and *Long*, for the Churches Peace and Tranquility.

(2ly) The next thing belonging to the due Solemnity of this Day, will be the Spiritual improvement of the whole scene of actions, to your own instruction, and spiritual advantage; and this will be much more glorious than all the Triumphant Arches, Royal Robes, Thundering Guns, and loud Acclamations of the people. To this purpose, I have chosen this Text for the direction, and spiritualizing of the duties of the Day. *Go forth ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.*

This Book of the *Canticles* is a Spiritual *Epithalamium* sung in parts betwixt the Heavenly *Bridegroom*, and the *Bride*. The matter of it is most spiritual and weighty, the stile of it rapturous and lofty; the intimate Union and Communion of
Christ

Christ and the Church, is elegantly illustrated in an *Allegory* of Marriage, but nothing is found here light or obscene:

—*Procul hinc, procul este profani.*

Nil hic nisi castum.

'Tis a Chrystal stream of pure spiritual love, sliding sweetly betwixt two pleasant banks, Christ and the Church.

In the ninth and tenth verse you have the description of a *Triumphant Chariot*, prepared by King Solomon for the Daughters of Jerusalem: *The pillars thereof of silver, the bottom of gold, the covering of purple, and the midst thereof paved with love.* A Chariot is an Instrument framed for easie, safe, and honourable conveyance. This Chariot is the Covenant of Grace fitted by Christ for the safe and honourable transporting of his Bride the Church, through this world, to her Stately Pavilion, or Glorious Mansion in the highest Heavens

But how stately and magnificent soever this Royal Chariot be, he that contrived and fram'd it, is much more glorious to behold; and therefore in the next words, which are my Text, Believers are summoned and invited to behold and contemplate Christ that fram'd it: *Go forth ye daughters of Zion, and behold king Solomon with his crown, &c.* In which words we have,

1. The Spectators summoned or invited;
2. The Spectacle they are invited to see.

1. The Spectators invited, *The Daughters of Zion.* By *Zion* understand the Church; and by the *Daughters of Zion*, the Members of the Church, or every particular Believer. These are here invited or summoned to go forth, *i. e.* of their entangling, diverting Temptations; and to behold, *viz.* by the Eye of Faith, this most glorious and heart-ravishing Object.

2 The

2. The Spectacle they are invited to behold and contemplate, *King Solomon with his Crown, &c.* The most illustrious, glorions, and ravishing Sight that ever the Eyes of Men did, or shall behold. By *King Solomon*, understand Christ, of whom *Solomon* in this Book is the Figure or Shadow, yet one to whom *Solomon* in all his Glory, was but as a depainted Sun on a Sign-post, to the Sun in the Mid-heavens shining in all his Glory.

And by his *Crown*, understand not any material *Crown*, as that of *Solomon's* was; but the Glory and Honour that is put upon Christ the King of *Zion*; of which Glory, a *Crown* is the *Emblem*.

What *Crown* is here meant, *Interpreters* are not all agreed about it. Some would have it to be understood of our *Humane Nature*, which he was crowned withal by his Mother *Mary*, of whom he took it; but tho his Assumption of our Nature put such a *Crown of Glory* upon

upon it as it never had before, yet it was rather an obscuring of Christ's Glory, than any addition of Glory to him.

Others interpret it of the *Crown of Thorns*, with which his Mother, the *Jewish Church*, or Synagogue, crowned him in the day of his Passion at *Jerusalem*; but this seems to be as hard and foreign a Sense as the former.

The most Judicious *Expositors* are agreed in a third Sense, *viz.* That by the Crown on Christ's head, we are to understand that Glory and Honour which Believers give unto, or put upon Christ, when in the day of their Espousals to him by Faith, renouncing Satan, Sin, and all that had exercised Dominion over them before, with all trust and dependance on any Righteousness of their own, they give their deliberate, full, and hearty Consent, That Christ alone shall Reign over them for ever and ever, saying, *The Lord is our King, the Lord is our Judge,*

the

the Lord is our Lawgiver. Christ is *the Lord our Righteousness*, and in all things we will obey him. This Christ esteems as a Crown of Glory put upon his Head in the day of his Espousals, and in the day of the Gladness of his heart. There is no such Honour, no such Pleasure a poor Sinner can give to Christ, as to believe in him; this is as the putting of a Crown of Glory upon his Head. 'Tis true, it adds no Glory to him, but it is the greatest manifestation of his Glory, we are capable to make.

Object. But then it will be objected, in what sense Believers can be tolerably stiled his Mother? For the Text tells us it was the Crown his Mother put upon him.

Ans. They may be so stiled in a double respect.

(1.) Because Christ is formed in every Believer, he is in a spiritual Sense conceived and formed in their Souls, as the Child is formed in its Mothers

Mothers Womb; so the Apostle speaks, Gal. 4. 19. *My little children, of whom I travel again in birth, till Christ be formed in you.*

(2.) In respect of the dear Affection Christ bears to every Soul that believeth in him: no Man loves his Brother, Sister, or Mother, as Christ esteems and loves Believers. *Mark 3. 34.* When he was told his Mother, and Brethren were without, seeking him, he said, *Behold my mother, and my brethren; for whosoever shall do the will of God, the same is my brother, and sister, and mother.* The day of a Sinners consent to come under Christ's Government, is the day of Espousals. *2 Cor. 11. 2.* And the day of a Sinners espousals to Christ, is the day of the gladness of his heart, *Luke 15. 32.* Thus you have the Parts and Sense of the Text. The Point from it is this.

Doct. *That the day of a Believers Espousals to Christ by Faith, is to Christ*

as the day of a King's Coronation is to him, even the day of the gladness of his heart.

'Tis very remarkable, what we find in *Luke 10. 21.* where the Spirit hath carefully recorded one hour of joy in the Life of Christ, for he had not many, being a Man of Sorrows, and acquainted with Grief. *In that hour, Jesus rejoiced in spirit,* saith the Text; and, what hour was that? Why, it was the same hour in which the seventy returned with these joyful Tidings to him, *Lord, even the devils are subject to us through thy name,* ver. 17. The hour when Christ saw *Satan falling as lightning from heaven,* ver. 18. his Kingdom tottering, his Forces routed by the Gospel, his Subjects running away to Christ from under his cruel Bondage, and made willing to come under his Government; *in that hour Jesus rejoiced in Spirit.* This was joyful news to Christ, it was the day of the gladness of his heart. He had now got a new Throne in the
Souls

A Coronation-Sermon

Souls of poor Sinners, over whom the Devil and Sin had reigned; there was as a Crown of Glory to Christ.

In opening this point, I shall discourse these three things.

- (1.) In what respect a Sinner's espousals to Christ resembles the day of a King's Coronation, over his Subjects?
- (2.) Wherein these two days differ each from other?
- (3.) On what accounts it is the day of the gladness of Christ's heart, as the Text calls it? And then apply it.

Let me shew the Resemblances and Agreements which are betwixt the day of a King's Coronation, and the day of a Sinner's Espousals to Christ by Faith: And this will appear in six Respects.

- (1.) A King that is duly crowned over his Subjects, hath a lawful Right to govern them, either by

Lineal

Lineal Descent, Conquest, or Compact.
 Solomon had his Right and Title to the Kingdom by descent from his Royal Father *David*, who by his last Will and Testament, constituted and appointed him to be his immediate Successor upon the Throne of *Israel*, *1 Kings* 1. 35. The *Roman Caesar's* Title to that Kingdom, was by *Conquest*, and this Title was legitimated not only by the *Jews* acknowledgment of it, but also by *Christ's* express owning it, and submission to it. The People said, *We have no King but Caesar*, *John* 19. 15. and *Christ* owned it, *Luke* 20. 25. when he payed Tribute, saying, *Give unto Caesar the things that are Caesar's.* But *David* had his Title by *Compact* with, and voluntary Election of the People; *Abner* confers with the *Elders of Israel* about it, and they meet *David* at *Hebron*, and there chuse him King in the room of *Saul*, *2 Sam.* 5. 1, 2, 3, 4, 5. and that in consideration of the eminent Service he had performed

performed for that Kingdom, in delivering them from their mortal Enemies the *Philistines*, Enemies to their Religion, and Civil Liberties; and certainly the Crown of *Israel* was not a reward above the Merit of such a performance. Then came all the tribes of *Israel* to David unto *Hebron*, and said, Behold, we are thy bone, and thy flesh. Also in time past when *Saul* was king over us, thou wast he that leddest out, and broughtest in *Israel*: and the Lord said to thee, Thou shalt feed my people *Israel*, and thou shalt be a captain over *Israel*. So all the elders of *Israel* came to the king to *Hebron*, and king *David* made a league with them in *Hebron* before the Lord: and they anointed *David* king over *Israel*.

But Christ hath Right to Reign over our Souls by all these Titles and Claims; the Throne of our Souls is his by his Father's Constitution and Decree, *Psalms* 2. 6. *Thou shalt have I set my king upon my holy hill of Zion*; by Conquest, for he wins it by

by the Sword of his Spirit, before he possesseth it. 2 Cor. 10. 4; 5. he casts down by Spiritual Weapons all that opposeth, and brings every thought into Obedience to him. And he hath right also by *Consent* and *Compact*, Psalm 110. 3. *The people shall be willing in the day of thy power.* Of which more anon.

(2.) On the Coronation-day, Kings appear in all their Royal Robes, glittering Jewels, and all the Lustre that can be put upon them; they shine in the Eyes of the People more gloriously than all that are about them. *Velut luna, inter minora sidera*: There's none like him in the Beauty of his Ornaments. Much more doth Christ excel all others in Beauty and Glory, to the Eyes of those that chuse him for their Lord and King, 1 Pet. 2. 7. *To you that believe, he is precious, ἡ τιμή*, Honour it self. Col. 1. 17. *He is before all things*, not only in Time, or in Order, but in real Dignity, and solid Glory, and

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Excel-

lency. So his Spouse pronounceth him, Psalm 45. 2. *Thou art fairer than the children of men, grace is poured into thy lips.* And Cant. 5. 10. *My beloved is white and ruddy; the chiefest among ten thousand.* Examine and mark all the Creatures in both Worlds, Angels and Men; and they bear no more proportion to Christ in Glory, than a Glow-worm to the Sun.

(3.) On the Coronation-day, the Consent of the People is demanded and given. Consent was demanded by *Abner* in the behalf of *David*, 2 Sam. 3. 17, 18. and freely given by them in order to *David's* Coronation, 2 Sam. 5. 1, 2, 3, 4. Thus at the Coronation of our Kings, the Consent of the Nobles and Commonalty is demanded on the publick Theatre in these words,

“I here present you such an one,
 “(naming the King) the right-
 “ful Inheritor of the Crown of
 “this Realm; are you willing to
 do

“your Homage, Service, and do
“bounden Duty to him?

And they say,

“We are willing ; or signify they
“are so, by their loud and
“joyful Acclamations.

So it is when Christ is crowned King over the Soul. His right is asserted, and their Consent demanded by his Ambassadors ; the Believer manifests his hearty Consent. Psal.

110. 3. *Thy people shall be willing in the day of thy power.* And over all that are made truly willing to receive him, he reigns, and invests them all with the Priviledges of his Kingdom, *Joh. 1. 12.* The Unbeliever is not willing to come under Christ's Government, *John 5. 4.* *You will not come to me,* &c. and the issue of their unwillingness, is their eternal ruin, *Luke 19. 27.* *But those mine enemies that would not that I should reign over them, bring them hither, and slay them before me.* Now, to make a Soul truly willing to accept

Christ's Government, and give his Consent to him, four things must be done upon, and by such a Soul.

(1.) He must be convinced of his Sin and Misery; No Man will be willing to change his Lord, whilst he finds no matter of complaint.

(2.) He must know, and deliberate upon the terms of Christ; for an ignorant Person cannot be said to consent. *Non consentit qui non sentit.* Christ will have all the World to know his terms, and will not hide the worst and hardest things from them, whether they like them or not. No Man shall say afterwards, I was surprised, or imposed upon; had I known this, I had never consented to be a Christian. Therefore the hardest terms of Christianity are plainly propounded, *Luke 14. 26.* and that to cut off all after pleas and pretences for resiling from Christ, *John 16. 1.* *These things have I spoken to you, that ye should not be offended in me.* (3.) Upon Deliberation; there must appear

pear to the Soul that chuseth Christ, and consents to his Government, a preponderating Good; that Christ with all his Reproaches and Sufferings, is better than Sin with all it Honours and Pleasures. No Man will change for no advantage, much less to his loss. Thus *Moses* saw more Glory and Excellency in the very Reproaches of Christ, than in all the Treasures of *Egypt*, or Pleasures of Sin, *Heb.* 11. 25, 26. O! faith the Soul, tho there be hard and bitter Sufferings in the way of Godliness, yet 'tis infinitely better for me to endure them for Christ, than to be damned. And upon ballancing the Gains and Losses, the Conveniences, and the Inconveniences of Christianity, the odds appears so great, that the Soul pronounceth, they are not worthy to be compared, *Rom.* 8. 18. (4.) When all is done, there must be a Divine Almighty Influence upon the Will, without which Men will never heartily consent to Christ's terms.

No man (saith Christ) can come unto me, except my father, which hath sent me, draw him, John 6. 44. This Influence of God upon the Will, is in a way suitable to its Nature, *Hosea 11. 4.* and produceth a Consent without Co-action. If the Lord shew any Man the infinite Advantages that come, and accrue to his Soul by Christ, this very discovery doth, as it were, compel that Man to come into Christ, as that Expression is used, *Luke 14. 23.* a Scripture vilely abused in our times. Christ compels none into his Kingdom, as the *Spaniards* did the poor *Indians* to Baptism; or as others have been compelled to the Lord's Table. He will reign over a willing People, or not reign at all.

(4.) On the Coronation-day, a *Champion* appears on the King's behalf, to challenge any that shall deny his Right, or by allurements or threatnings attempt to draw his Subjects from their Duty and Allegiance;

giance; he throws down the Gantlet, and defies the proudest enemy the King hath.

So when Christ is Crowned King over the souls of his people, there is a publick defiance bid, a formal Challenge given to all the Enemies of Christ and his People, as you may read at large, *Rom. 8. 33, 34, 35. Who shall lay any thing to the charge of Gods elect? who is he that condemneth? who shall separate us from the love of Christ?* Devils and men are defied to do their worst. Christ must reign till all his enemies be put under his feet. Sin shall not have dominion over his people; for they are not under the Law, but under Grace. Come *Gabal, Amon, and Amaleck*, come Satan and all his Infernal Powers; they are all defied in the Name of Christ; Believers are his own Subjects, and none shall pluck them out of his hand.

(5) At or about the Coronation-day an *Act of Indempnity*, Pardon, and Oblivion is past, and published,

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pardoning the offences the subjects had committed unto that day

Thus it is at the day of Christ's Coronation over the Believers soul, and its Espousals to him by faith; all his sins are pardoned, new and old, great and small; and of this, Proclamation is openly made in the Gospel, *Act. 10. 43. To him give all the Prophets witness, That through his name, whosoever believeth in him, shall receive remission of sins.* O Glorious Pardon! free without purchase, full without exception, and final without revocation. Now there's a Goal-delivery, the Prison-doors are open, liberty proclaimed to the captives, *Isa. 61. 1, 2.* The King of *Sion* is a merciful King, and his Subjects shall find him so; they have gladdened his heart by accepting his Government, and he will glad theirs by his Pardons; the Son hath made them free, and they are free indeed.

(6) In a word, a Coronation-day is a day of Gladness, a day of Joy and

and Triumph: Joy displays it self in the faces of all Loyal Subjects; those only that had rather be under another Government, hang the head, and bite the lip.

So 'tis here, all that are Loyal Subjects to Jesus Christ, rejoyce exceedingly in his Government; and it must needs be so, because his Kingdom consists in joy in the Holy Ghost, *Rom. 14. 17.* when *Zacheus* came under this King, he came down joyfully, *Luk. 19. 6, 9.* When the *Eunuch* received him for his Lord and King, he went home rejoycing, *Act. 8. 39.* When *Samarina* submitted to his Scepter, there was great joy in that City, *Act. 8. 5, 6.* and let the Joy be what it will, the causes of Joy are greater than the Joy it self. But those that belong to Satans Kingdom, that love to be under the dominion of sin, and hate the strictness and severities of Religion, these are the only *Male-contents*, these fret to see Christ's Kingdom enlarged, and secretly plot to de-

destroy it. Thus we see the Agreement betwixt the day of a King's Coronation over his Subjects, and Christ's Coronation over Believers.

But tho they harmonize in these Particulars, and divers others that may be named ; yet,

2^{ly}, There are as many remarkable differences and disagreements betwixt them, but none to the Believers loss, or disadvantage, for they all fall on his side ; as, *ex gr.*

(1) 'Tis not the privilege of every subject, no, nor of one among many thousands, to see the King who is Crowned over them, to hear his voice, or give their explicate consent in his presence. But every subject in Christ's Kingdom doth see Christ by the eye of Faith. *Joh. 6. 40. He that seeth the Son, and believeth on him.* Seeing, and believing, are terms convertible ; they do all hear his voice, and give their explicate consent to take him for their King. Union with Christ is not a work to be done by a *proxie* or *representa-*

sentative, but it is the result of a solemn debate betwixt Christ and the soul.

(2) Kings are Crowned over many that love them not, but are fill'd with prejudice against their Persons and Government.

But it cannot be so in the Kingdom of Christ; *to them that believe, he is precious*, 1 Pet. 2.7. all Christ's subjects love him above Father or Mother, Wife or Children; yea, above their own lives, otherwise they cannot be his subjects, Luk. 14. 26. they also delight in his Government, and nothing would be more pleasant to their souls than to find every thought of their heart brought into subjection to him, 2 Cor. 10. 4, 5. They dare not confederate with his enemies, and will chuse rather to die than forsake him; they will esteem it a glorious thing, though their right arm should be severed from their shoulder-blade, for their regular endeavours to defend and support the Crown upon the Head of their Royal Master. (3)

(3) The relation betwixt a King and his Subjects may and must be dissolved by death. *Death* fears not to arrest the most potent Monarch upon his Throne, and translate his Crown to another Head.

But our King, Christ, lives for ever, death hath no dominion over him ; his Kingdom is an everlasting Kingdom, and his Dominion that which shall have no end, *Dan. 7. 13, 14.* Death is so far from separating Christ and his Subjects, that it brings them nearer together than ever they were before ; it brings them into his immediate Presence, to his Facial vision, *1 Cor. 13. 12.* and fixes them there for ever, *1 Thes. 4. 17.*

(4) Kings may degenerate into Tyrants, and Subjects into Rebels ; they may undermine the Laws, Liberties and Religion of their People. They that rule over the people, may make them to howl, *Isa. 52. 5.* the world is too full of such instances and examples. But Christ can never

never oppres his Subjects, the Scepter of his Kingdom is a right Scepter, Psal. 45. 6. *His yoke is easie, and his burden is light*, Mat. 11. 29. and his true Subjects can never shake off their Allegiance to him, they will rather die than do it.

(5) Kings will not permit their greatest Favourites to sit in their Thrones ; 'tis their peculiar honour, and not communicable to any, Gen. 41. 40. *Only in the Throne I will be greater than thou*, said Pharoah to his Joseph.

But Christ permits and appoints all his Subjects to sit with him upon his Throne, Rev. 3. 21. the glory which God gave him, he hath given to them, Joh. 17. 22. What King is like Christ?

(6) To conclude ; The joy and triumph at a King's Coronation, is only among men, in this lower world ; but the joy and triumph at Christ's Coronation, is among Angels in Heaven, Luk. 15. 7. The City of God holds a solemn triumph
at

at the conversion of a particular sinner. What are the shouts of men, to the Jubilations of Angels?

Thus you have six Particulars wherein they agree, and as many in which they differ.

We come in the next place to enquire into

3^{ly}, The Reasons why Christ's Coronation over Believers is the day of the gladness of his heart : And it must be so,

(1) Because it is Christ's Marriage-day, at least the day of his Espousals ; and the day of Marriage or Espousals is a day of joy and gladness. Christ hath now a new Spouse, a soul in which he never dwelt before ; and *as a Bridegroom rejoiceth ever the Bride, so doth Christ over believers*, Isa. 62. 5. here is a new relation entred, and that with the King of kings, the Angels of God rejoyce exceedingly in it, but much more Christ the blessed Bridegroom.

(2) 'Tis Christ's day of Conquest and Victory over Satan ; the day in which

which he hath deposed him from his Throne, *Mat. 12. 29.* delivered a soul of invaluable worth in his eyes, out of the power of darknefs, and translated it into his own Kingdom, *Col. 1. 13.* And the day of Conquest is a day of extraordinary joy and triumph, *Isa. 9. 3.*

(3) 'Tis the day in which he receives the fruit and reward of his bloody travels and bitter agonies ; there is now a Son or Daughter born to God, an heir born to the Heavenly Inheritance. Now 'tis most pleasant and joyful to Jesus Christ to see of the travel of his soul, *Isa. 53. 11.* no satisfaction in this world comparable to it. When a young heir is born to the Kingdom and Crown of Heaven, it deserves a Triumph.

(4) 'Tis the day in which Christ finds a soul that was lost, *Luk. 15. 5, 6.* What joy was it to the Father of the Prodigal, when he had found his lost Son ? *Luk. 15. 20.* there was mirth and musick, feasting and re-joycing,

joycing ; *This my Son was lost, and is found ; was dead, and is alive.*

Poor Sinners are lost Creatures by nature, they have lost their God, and therein themselves too. God hath lost, and the Devil found every unregenerate sinner ; all strayers from God fall to his share ; but this loss is not irrecoverable ; the errand and end for which Christ came into the world, was to seek and to save that which was lost, *Mat. 18. 11.* and when the sinner that was lost, comes home to him by repentance and faith, he obtains the end of his Incarnation, Life and Death, upon that soul, which cannot but be the day of the gladness of his heart.

If then the day of King's Espousals or Marriage be a day of joy and gladness to his soul : If a day of conquest and dividing the spoils, be a day of joy to the Conqueror after a sharp and bloody fight. If it be a joy to a Mother after long and fore travel to embrace in her arms, and kiss the child for whom she endured

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so many bitter throws; if it be a joy to a father to find and recover a child that was lost, and as dead to him: In a word, If it be high delight and satisfaction to see a great design on which the heart is intently set, brought at last by orderly conduct, to the desired happy issue; then let us allow the day of a sinners coming into Christ by conversion, to be as a Coronation-day to a King, the day of his Espousals, and of the gladness of his heart.

U S E I.

This Point, like a fruitful root, sends forth many Branches, and all loaden with diversity of fruits. The first is for information, in several Inferences from it.

Infer. 1. Be informed from hence, what is the true cause and reason of Satan's rage and spight against the Gospel, and the most painful, able, and successful Preachers of it in the world.
The great design of the Gospel,
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and of all that sincerely preach it, is to win and perswade Satan's subjects to forsake his cruel, unjust, and tyrannical Government, and submit to the Kingdom and Scepter of the Lord Jesus. What is the Preaching of the Gospel, but the sounding of a Trumpet in the Devil's Kingdom, to win his subjects from their Allegiance to him ; to proclaim another King in his Territories ? Every faithful Minister's business is to gather these wretched Vassals of Satan together, and set before them the miserable captivity and bondage they are in under that Tyrant that rules over them, whose Laws like *Draco's*, are written in the blood of their souls, to exaggerate their sin and misery, and to let them know how willing Christ is to receive and save them, if they will renounce and abandon Satan's Government. To set before them the blessed freedom and glorious priviledges of the Subjects of Christ. To beseech and perswade them to break away from their

their old cruel Master, and come over to Christ, to answer all their Pleas and Objections against it, and to denounce the wrath of God against all the refusers of Christ's gracious Proclamation. Now Satan is not ignorant of all this; he esteems the loss of one, much more the revolt of many, a greater mischief than a King reckons the loss of a Kingdom, and to see them break away so fast from him, and be listed to fight against him: Oh how it grates that envious spirit, and sharpens his malice against the Instruments and Agents in this work!

"This, as a late Worthy speaks, torments the foul spirit, to see himself forsaken of his old friends and servants, and this new Lord to come and take away his subjects from him. Hence come Persecutions, Slanders, &c. in showers upon Christ's faithful Ministers. He knows his Kingdom of darkness must vanish as the light of the Gospel rises and spreads it self. You

Gurnal's
1 Part;
pag. 59.

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read, *Rev. 14. 6, 7. of an Angel fleeing in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. And in ver. 8. you have another Angel following him, saying, Babylon is fallen, is fallen, that great City. No sooner is the two-edged sword of the Gospel drawn, but the next voice is, Victory, victory. He knows every home-charge made by the Gospel will issue in a rout of his Infernal Legions. Now Ministers coming forth against him as *Heraulds* to proclaim Christ's right, and as *Captains* of the Army of Christ their General ; he owes them a particular grudge, and seeks every way to stop their mouths, and destroy their persons. And surely he hath pushed hard at them, and made desperate attempts against them in our days ; no doubt but it was reckon'd a great service done him, to shut up the mouths of so many at once ; but the time draws nigh, that *Babylon* must fall ; and those that could not lately shew their faces*

on

on Earth, must fly in the midst of Heaven with the everlasting Gospel. The dead Witneses of Christ, shall hear shortly a great voice from Heaven, saying, *Come up hither*; and they shall ascend in a Cloud, their enemies beholding, but not able any more to hinder them.

Infer. 2. How causeless and altogether groundless are the discouragements and fears of humbled and convinced sinners, That Jesus Christ will reject them, and shut the door of mercy against them, if they should go to him, and cast their poor sinful souls upon him by faith?

Certainly such persons fear, where no fear is. That which is the command of Christ, the earnest desire of his soul, that act which makes his heart glad, as the Text speaks, can never meet with such a repulse as you fear. Was ever any King unwilling to have the Crown set upon his Head? Do they use to frown upon their Subjects that are

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upon the knee, tender their Homage and Allegiance to them? No, no, 'tis the day of the gladness of their hearts. Renounce thy old Master Satan, give a bill of divorce to those lusts which have reigned over thy soul; ponder well Christ's terms, and heartily consent to them, and try whether he will not quickly confute these vain fears of thine, and fully make good his gracious, sweet, and most encouraging word, *Joh. 6. 37. Him that cometh unto me, I will in no wise cast out* A sweet encouragement to a coming-soul; and because sense of guilt and unworthiness usually doubles their fears, Christ hath caused a double negative to be put into that Text, on purpose to obviate their fears and discouragements, *ὃ μὴ ἐκβάλω ἔξω*, I will not, no, I will not; or as we render, I will in no wise cast him out. Acts of delight flow freely, and easily, and so doth this.

Infer. 3. What an high and honourable

able relation doth faith bring the soul of a sinner into ! the day of Conversion, is the day of that souls Espousals to Christ.

A King from Heaven makes suit for a poor sinners heart, wooes for union with sinful creatures ; rejoices exceedingly when he wins their consent ; and espouses them for ever to himself, when he obtains it ; for *contractus* is nothing else, but *consensus explicatus* ; a contract is consent explained, in affirmative plain words *de presenti*. I do disclaim and for ever renounce all others, and willingly yield up my heart and life to Jesus Christ. Now *ex contractu oritur vinculum* ; an obligation results from this contract with Christ ; and a most honourable Mystical Union with him. *He that is joyned to the Lord, is one spirit, 1 Cor. 6. 17* The greatest honour that was ever put upon the humane nature, was by its assumption into union with the Son of God *Hypostatically* ; and the greatest honour that can be done to

our persons, is by our union with Christ *mystically*; hereby we become *members of his body, of his flesh, and of his bones*, Ephes. 5. 30. the Spouse of Christ: Oh what a preferment is this! What soul feels not it self lifted up far above all earthly honours, in such a relation to Christ as this? The *Nobles* and *Barons* of the Kingdom think it a preferment to serve the *Queen*; and the *Angels* of Heaven do not think themselves degraded by performing service to the *Bride*, the *Lambs Wife*. Well might Great *Constantine* prefer the honour of being a member of the Church, to that of being head of an *Empire*.

Let all the *Saints* understand their dignity and priviledges by this their honourable union with Christ, and with it let them ballance all the reproaches, scorns and contempts this vile world loads them with for his sake.

Infer. 4. *Be informed hence of the dreadful and damning nature of the sin*
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of unbelief; a sin that questions, yea denies Christ's right torule over the soul; blinds the mind, hardens the heart, stiffens the will, and makes the soul obstinate and inflexible to all the gracious tenders of Christ in the Gospel.

Unbelief is the poysonous breath of Satan, whispering jealousies, surmizes and dangerous prejudices against Christ into the ear of the soul, and all tending to this mischievous design and purpose, *viz.* To hinder or break the treaty of the Spiritual marriage betwixt Christ and the Soul. Now 'twill be digging at the very root and foundation of the assenting act; and thus it whispers, How canst thou be sure of the reality of the things reported in the Gospel? Is it not possible they may be devised Fables? the cunning artifices of men to keep the world in awe? thou never sawest Christ, for whose sake thou art so earnestly sollicitated to renounce all thy real sweet and present comforts and enjoyments. Then it dilates rhetorically upon the
severe

severe terms of the Gospel, advises the soul to think sadly, how hard, grievous, and unreasonable the demands of Christ be, *Luk. 14. 26.* *If any man come to me, and hate not his father and mother, wife and children, brethren and sisters ; yea, and his own life also, he cannot be my disciple.* How likest thou this, soul ? here be all thy principal comforts, thy most dear and desirable things in the world, both personal and relative, to be forsaken, yea, hated for Christ's sake ; the terms are set so high, that a man must lose his brains and bowels too, faith unbelief, before he can be wrought up to them. Canst thou endure to see all the labours of thy life to become a prey to thine enemies ? that which hath cost thee so much study and toyl, scattered and destroyed in a day, when it is yet in the power of thine hand to save all thy habitation to cast thee out, thy pleasant fields possess by strangers. *Impius has segetes ;* Hast thou hardness enough to encounter beggery

to fight with hunger, thirst, and nakedness? to lye in a nasty Goal, to endure a parting pull with nearest *Relatives*, which are as thine own soul? but yet there are harder trials than these; canst thou endure a tormenting death by cruel barbarous enemies? Canst thou stand quietly at a stake, and endure the exquisite torments of the fire, and that in the fulness of thy time, whilst thou art in the flower of thine age; fulness of thy senses, and hast so fair a prospect of many pleasant years before thee; and all this for an unseen glory in another world? These are the feeling Arguments urged by infidelity against embracing Christ's overtures in the Gospel, or coming under the Scepter of this new Lord; and with how many do they prevail! Thus Satan fixes his subjects, and makes them secure to himself.

But sinner, if God have any intention of saving-mercy to thy soul, thou shalt feel the more potent principles of Divine faith and love over-
power-

powering and subact[ing] these carnal reasonings within thy soul. 'Tis admirable to behold the Almighty influences of Grace upon Nature. How the drawings of the Spirit, his Omnipotent pull at the heart, makes the strongest ties this world hath upon it, to give way, and easily to lose, *Mark 10. 28. Lord, we have left all, and followed thee.* If not, but thou be fixedly resolved not to change Satan's Government for Christ's; if thou say in thy heart, and stand to that saying, I will never consent to such hard conditions, then hear thy sentence, read thy *Mittimus*, *Luk. 19. 27. But those mine enemies, that would not that I should reign over them, bring hither, and slay them before me.* The sentence is dreadful, the execution sure; thy unbelief will as surely damn thee, as a millstone about thy neck in the midst of the Sea will drown thee, *Mark 16. 16. He that believeth not, shall be damned*; thou hast cast the vilest dishonour upon Christ, thou

thou hast rejected the only way of Salvation ; and what can the issue of thy final unbelief be, but ruin and destruction ?

Use II. My next work will be persuasive work, to gain the consent of the souls to come under the Scepter and Government of Christ ; to make his heart glad, and your selves happy for ever by your Espousals to him. And Oh that I could this day so represent this King in his glory, so discover the miserable thralldom you are in under Satan, and your lusts ; so clear up the reasonableness and easiness of Christ's terms and demands, that there might be as chearful and hearty (tho not so loud and audible) an applause and acclamation returned to my demand of your consent to Christ, as this day is, or ever was at the Coronation of any King.

1. And to this end, first consider the glory and dignity of the person
of

of Christ ; he is the Son of God by nature, the brightness of his glory, and the expresse image of his person, *Heb. 1. 3. He is the Prince of the kings of the Earth, Rev. 1. 5.* The most glorious *Monarch* that ever sway'd a Scepter over men, is but as a worm of the earth, or a despicable insect in the air, compar'd with *Solomon* in his Glory ; the most perfect beauty in the Creatures beneath or above, is blackness and deformity in comparison with Christ ; the beauty of Roses, Lillies, Sun, Stars, Angels, is not worthy to be mentioned in comparison with Christ. *Thou art fairer (saith his Spouse) than the children of men :* None ever saw him savingly by the eye of faith, but were charmed into his bosom by love. The Facial Vision of Christ, is the feast of blessed souls above.

This King of Glory makes suit for your hearts this day ; he wooes for your consent ; he passed by *Apollyon* state Angels, not once making them

a rest

a tender of reconciliation or union; but comes to you in his red garments, glorious in his apparel: He shed his invaluable blood to redeem you to God: He loved you, and gave himself for you; if there be a drop of love in your hearts, methinks the excellency of Christ should extract and engage it; write that man a beast, a senseless stock, that hath no love for Christ.

2. Consider secondly, what a blessed state abounding with glorious and invaluable priviledges your consent to be Christ's, is introductive to; it opens into all priviledges, mercies, and blessings, desirable in the eyes of men; it opens into freedom and liberty from the vassalage of Satan, the servitude of sin, the curse of the Law, the danger of wrath to come, *Joh. 8. 36. If the Son therefore make you free, then are ye free indeed.* It opens the door into rest and peace, peace with God, peace in your own Consciences, *Rom. 5. 1, 2, 3.* The deliciousness of peace you never

ver yet tasted, who are strangers
 to Christ, nor ever shall till you
 consent to be his, *Rev. 2. 17.* this
 shall be your Support amidst all
 the Confusions and Distractions,
 Hurries and Tumults of this rest-
 less and unquiet World, *Mic. 5. 5.*
*This man shall be the peace, when
 the Assyrian cometh into our land,
 and when he shall tread in our Palaces.*
 Christ hath pitcht his Standard in
 the Gospel, repair unto it, come
 under his Banner, and list your
 selves among his faithful Sub-
 jects, and the glory of the World
 to come is yours, if you over-
 come and be faithful unto death,
Revelat. 3. 21. The Subjects of
 Christ in this Kingdom of Grace,
 are shortly to be all translated in-
 to the Kingdom of Glory, *Rom.*
8. 30.

3. Consider the miserable bon-
 dage you are now in, over whom
 Satan rules, and how your conditi-
 on still grows worse and worse, till

it shall not be capable of any further addition of misery, to make it more absolutely and compleatly miserable.

You are now without God, without a Promise, without peace, without the pardon of one sin, *Ephes.* 2. 12. You have no Communion with God, nor title to Heaven, slaves to your sordid Lusts, *Titus* 3. 3. You are under the curse, *Gal.* 3. 10. Condemned already, *John* 3. 18. And when ever you die out of Christ, you shall die in your sins, *John* 8. 24. He that was your Ruler in this World, is to be both your Companion and Tormenter in the world to come, *Matthew* 25. 41.

Is this a condition to be satisfied in? Can you sleep quietly in your Chains? O methinks the poor Prisoners of Satan should sigh
E and

and cry through the Grates of the Prison, especially when they are informed of deliverance at the door!

You have no reason to scare at the Terms and Conditions propounded to you by Christ; they are equal, necessary and easie, *Matth. 11. 29. Come unto me; my yoke is easie, and my burthen light. His commands are not grievous,* 1 John 5. 3. *All his ways are pleasantness, and all his paths are peace,* Proverbs 3. 17. *The joy of the Lord shall be your strength,* Nehem. 8. 10. If there be repenting-work, believing-work, sin-mortifying-work, or suffering-work for you; there is also a suitable provision of Divine assistance to enable and carry you through it all, 2 Cor. 12. 9. *My grace is sufficient for thee:* If men cast you out, God will receive you, 2 Cor. 6. 17, 18. If any sharp trial befall you, there's
a door

a door of escape prepared for your out-let, *1 Corinth. 10. 13.* If you meet with trouble in the World, you shall not fail of peace in Christ, *John 16. 33.* If you lose any outward Enjoyment for Christ's sake, it shall be recompenced an hundred-fold in this World, besides the reward of Heaven hereafter, *Matth. 19. 29.* If you be cast in Prison for Christ, the Comforter shall come from Heaven and rest upon you there, *1 Pet. 4. 13, 14.* If you suffer with him, *you shall reign with him,* *2 Tim. 2. 12.*

What think ye Brethren of Christ's terms now? What is there here for Men to scare and fright at? Can you mend your selves elsewhere? O! when shall the Match be made? When will you come to Christ, and say, Lord, I heartily consent to take thee for my King; I am pleased with the
E 2 hardest

hardest Condition required in thy word!

(5.) Lastly, Be convinced of the unreasonableness of all that you can pretend against this great Duty. If you say, the pains of Mortification are hard; you must in reason yeild that the pains of Damnation are harder; and that it's better for you to enter into Life halt and maimed, than having two Eyes or Hands to be cast into Hell, where the worm dies not, and where the fire is not quenched, *Matth. 5. 29*. If you say, you have no power to come to Christ; your Consciences will presently tell you, that you never yet put forth the uttermost power that you have, in striving for your own Salvation. It will also tell you, that you suppose you have such a Power, else, why have you so long delayed Repentance and Conversion

sion upon this pretence, That you will seriously perform them hereafter? Besides, tho your endeavours do not oblige God to do that for you, you cannot do of your selves; yet 'tis more probable he will do so, when you strive to your utmost, than when you carelessly neglect those Duties, and give your selves up to the contrary Courses. If you say, You would strive if you were assured of success, and that you should be received and accepted by Christ, if you came unto him, and did cast your poor Souls upon him; you can answer your selves, if you will, That you daily spend your Time, Pains, and Studies, upon lesser things, having no assurance at all of success. The *Husbandman* toils all day at Plough, yet is not assured of a good Harvest; his Corn may dye in the Seed, or be blasted in the Ear. The *Mariner* ven-

tures his Estate upon the Sea, yet hath no assurance of a good Return; the Ship may miscarry. The *Miner* will dig into the Bowels of the Earth, and try here and there, yet hath no assurance he shall find that rich Vein of Ore, that shall recompence his cost and pains. Now, if Men will labour so hard, and adventure so much upon uncertainties for a little of the World, doth not your own reason conclude you ought to do more, and adventure further than any of them to obtain Christ, and eternal Salvation? O strive, strive to make your escape out of Satan's Kingdom, to Christ; sit not with folded hands on the seats of Sloth, saying 'tis to no purpose!

Suppose your selves now upon your Death-bed, all earthly Comforts insipid things to you; Conscience

science presaging the Wrath to come ; Time and Hope ending together ; would you not then wish, O, that we had been ruled and governed by Christ's Laws and Spirit, and not by Satan, and our own Lusts ! Had we been the Servants of Christ, we had now been going to Christ ; had he governed, he would have saved us ; but his Servants we are to whom we obey ; we have served our Lusts, and the wages of Sin is Death.

Or suppose you saw the Glory of Heaven, or the Horrors of Hell ; that you heard the *Allelu-
jahs* of the Palm-bearing multi-
tude, or the Shrieks of damned
cast-aways ; would it be so indif-
ferent a thing to you, whether
you obey Christ's call or no ? Be-
lieve it, these are no devised Fa-
bles, but do really exist, whether
you mind them or not. And

why should you not suppose, and forethink things so sure, and so nigh? A sweet Voice comes from Heaven this day, saying, Let all that expect to enjoy the Glory that is here, see that they submit heartily to Christ's Scepter, for he saves no more than he Rules; and the whole number of the glorified in Heaven, is made up of such as heartily closed with Christ's terms on Earth. A dreadful voice comes up from Hell, crying as it were in your Ears, As ever you expect to escape the Miseries and Torments that are here, do not reject Christ's Yoak and Government as we did; our yielding up of our selves to the sway and government of our Lusts, was our ruin.

U S E III.

To conclude, Let all Men try their own Estates, and examine
to

to what King they do indeed belong; and whose Subjects, in truth, they are, Christ's or Satan's; for these two Kingdoms divide the whole World. God hath furnished us with self-reflecting powers; we are able to retire out of the confused Noises of the World, and sit retired in the innermost Closet of our own souls, where none but God and our Consciences shall be privy to our debates; and there solemnly demand of our Conscience, and charge it to make plain and faithful Answers to such Questions and Enquiries as these:

Quest. 1. To whom do I yield the most prompt, chearful, and constant obedience? To the Commands of Christ, or to the Solicitations of Satan, and my own Lusts? He that hath my Obedience, the same is my Lord and King,

King, Rom. 6. 16. *To whom ye yield your selves servants to obey, his servants ye are to whom ye obey.* When God and Conscience calls me to pray, and the World calls me off to attend its ensnaring pleasures, and unnecessary employments; Which of these Calls do I pay obedience to?

Quest. 2. Who Governs the secret and unseen part of my Life? That every Man is in the account of God, which he is in secret, *Romans 2. 28, 29.* Now, who is King in the Closet? And what Rules do my thoughts move by? If Christ bring my thoughts into obedience, so that I dare not indulge to my self a sinful liberty to enjoy the speculative pleasure of the Sins I have acted, or would act had I opportunity for it: And if I am in the fear of God when alone, and make Conscience of my secret, as well as publick Duties,

Duties, then I am under Christ's Government, and he is King of my Soul, *2 Cor. 10. 5. Matth. 6.* But if I make an external shew of obedience to Christ, and secretly obey my Lusts, I am really the servant of Sin, and belong to another King. O my Conscience, what saist thou to these things?

Quest. 3. Whom do I follow, or heartily resolve to follow, when it comes to a parting-point betwixt Christ and the World? When I must cleave to the one, and forsake the other, *Matth. 6.* 24. Do I with full purpose of heart cleave to the Lord? *Acts 11.* 23. Is it my sincere resolution to follow the Lamb whithersoever he goeth? *Rev. 14. 4.* or have I secret reserves to quit Christ's Service, and give Religion the slip, when it comes to a real distress and difficulty? These are sounding

ing Questions, and will discover whose Government we are under.

The CONCLUSION.

Thus I have endeavoured to spiritualize and improve the great and solemn Actions of this good day; a Day, for which I hope the Children yet unborn shall praise the Lord: How happy will our King and Queen be, if They Reign over a People that Christ Reigneth over, and will conscientiously pay them Obedience in and for the Lord! I believe it will be a greater Joy to their Souls, to see you set the Crown upon Christ's Head, in your subjection to his Laws, than to see the Imperial Crown of *England* set upon their own Heads: Religion breeds the best Subjects.

Let

Let *England* praise the Lord for
such a Day as this ! How many
years are run out since it saw
the Crown upon the Heads of a
Protestant King and Queen at
once ! Let faithful Magistrates re-
joyce, they shall never more be
put upon the odious and dange-
rous drudgery of persecuting good
Men, under such a Government as
this.

Let Ministers rejoyce, yea, let
them rejoyce with double joy to o-
thers ; they shall no more be driven
into Corners, nor put to Silence ;
a silence as bitter as death, whilst
the Royal Scepter is swayed by
such hands as God hath now put it
into.

Let all the People rejoyce ; for
these their Rulers shall be to
them as the light of the Morning,
and as the clear shining after
Rain,

Rain, 2 Sam. 23. 3, 4. And let
 us all say, Isaiah 25. 9. Lo, this
 is our God, we have waited for
 him, and he will save us; this is the
 Lord, we have waited for him, we
 will rejoyce and be glad in his sal-
 vation.